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schematic shows itself especially in an elaborate table of categories which reads like a page of Illumination literature.

The second and larger part of the work is historical, and deals with the "philosophy" of the Old Testament, of Philo, and of the New Testament. The author traces through this line the development of the Christian *Weltanschauung*, of which the first part of the work is a summary. In his treatment of Scripture he shows little interest in recent critical views, and has missed the significance of biblical theology, with its study of single writings or groups of writings in historical relationship. An undue preponderance is given to the symbolic and apocalyptic elements of Scripture, but his study of these is decidedly fresh and striking. The study of Philo is less one-sided, and is perhaps the most useful part of the book.

A florid style mars the work. An index of Scripture references should have been added to the excellent subject-index.

J. FORSYTH CRAWFORD.

BEAVER DAM, WIS.

THE CHRISTIAN SALVATION. Lectures on the Work of Christ, its Appropriation and its Issues. By the late JAMES S. CANDLISH, D.D., Professor of Theology, Free Church College, Glasgow. Edinburgh: T. & T. Clark, 1900; New York: Imported by Charles Scribner's Sons. Pp. ix + 263. \$3.

PROFESSOR DENNY, who writes a prefatory note to the volume, states that the contents have been selected from a considerable mass of manuscript of Professor Candlish, covering the whole field of theology. The subjects treated are: "The Work of Christ," "The Church," "The New Life," "The Sacraments," and "The Last Things." These have been selected for several reasons, but partly because "they illustrate, more completely than most, that combination of the biblical, the historical, and the experimental which was the characteristic of all Dr. Candlish's work."

Dr. Candlish dwells chiefly on the work of Christ in making atonement and intercession. He considers in order the statements of Christ and of the New Testament writers as they bear on the doctrine of atonement, and sums them up in these words: "Christ's giving of himself up to suffering and death was on account of our sins, and on our behalf, and is the ground of our salvation." The intellectual theories which men have constructed of the doctrine he classifies as (*a*) subjective, or man-ward, theories; (*b*) objective God-ward theories;

(c) objective dualistic theories; (d) mystical theories. He finds a measure of truth in both the moral-influence and the substitutionary theories, but finds difficulties in them all. Regarding Christ's life-work and death as vicarious, he says: "Christ gives his life a ransom for sinners because he is their representative, and he is their representative because he has become the Son of man. His tie to the race is a real and living one . . . and it is by no appointment or covenant that he bears the punishment of the sins of men, but as a natural consequence of his oneness with God and man."

Dr. Candlish, of course, holds what he calls the evangelical, as distinguished from the Roman Catholic and the Erastian, views of the church. He holds that the church is one only because it is animated by one, *i. e.*, the Holy Spirit, and that the visible and invisible are but the man-ward and the God-ward aspects of the same church.

In treating of "The New Life," and also in his discussion of "The Sacraments," the author speaks of the soul as passive in regeneration, and only becoming active in repentance and faith. Possibly he regards the passivity as that of a patient under the surgeon's knife after he has sought his aid and submitted himself to him; for, as Dr. Candlish himself says: "We are not renewed by a magical process, or by mere power, but by one that deals with us as rational and free agents."

The subject of "The Sacraments" covers more pages than any other in the volume. Dr. Candlish, of course, rejects baptismal regeneration and transubstantiation and consubstantiation. His assertion that "a cleansing by washing" "has almost universally been recognized as the primary meaning of baptism" will not be "almost universally" admitted. He himself in a footnote quotes Ebrard as "maintaining that the true idea of baptism is that of dying and rising to a new life in and with Christ, and not that of washing at all;" and his statement that "the assertion that βαπτίζω always denotes a particular mode of washing, namely, by immersion . . . is given up by most competent scholars," will certainly not be indorsed by most competent scholars. Dr. Candlish holds to infant baptism, though he rejects many of the generally received arguments for it. He claims that "the church is essentially the same in all ages," and "the fact that the infant children of God's people were members of the Old Testament church proves that if it had been our Lord's will that they should not be members of the New Testament church, that must have been expressly declared." Hence "infants of professing Christians

receive baptism, not that they may be made holy, or dedicated to God, or admitted to the church; but because they are already holy, and members of the church visible, in virtue of being the children of believers."

The reviewer is of the opinion that the result of a thorough study of Dr. Candlish's argument for infant baptism, by one who previously had no opinions respecting it, would be the conviction that it had no scriptural support.

In his discussion of "The Last Things," or eschatology, the author makes a thorough study of the uses of the words "life" and "death" in the New Testament, observing that they mean much more than mere existence and cessation of existence. His conclusions are unfavorable to the doctrine of conditional immortality, as also to that of purgatory, and he finds no scriptural warrant for the final holiness and happiness of all men.

Dr. Candlish is a clear and candid reasoner. He states the positions of opponents and objectors clearly and fairly, and presents his own views modestly and frankly. The spirit of the whole discussion is admirable. The volume is full of valuable instruction, and is thoroughly evangelical in tone and spirit.

N. S. BURTON.

ANN ARBOR, MICH.

THE SUPREME LEADER: A Study of the Nature and Work of the Holy Spirit. By FRANCIS B. DENIO, D.D., Professor in Bangor Theological Seminary. Boston and Chicago: The Pilgrim Press, 1900. Pp. xiv + 264. \$1.25.

THIS book is a welcome addition to the too scanty literature on the subject of the Holy Spirit. It is written with the Anglo-Saxon rather than the German purpose. The author has attempted to give a clear, concise discussion of the subject as a whole, rather than to make some new scientific discovery. He has succeeded admirably in his purpose. It would be difficult to find a more clear and comprehensive survey of the doctrine in brief compass. The technical language of theology is kept in the background, so that we have a book for the layman as well as for the theologian. The scientific instinct of the author is shown in the thorough historical study which precedes the constructive portion of the work. He gives us first a careful discussion of the biblical doctrine of the Spirit. Then comes a very readable sketch of the history of the doctrine. Especially welcome is the account of the contributions